

# PROVERBS

SAMPLE

ADVANCED  
BIBLE  
STUDY  
SERIES

David W. Cloud

Teacher/Self-Study Edition

*Proverbs*

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## **Ways This Book Can Be Used**

*As a private study tool for the individual Christian*  
*As a course of study in Sunday Schools*  
*As a textbook in Bible colleges*  
*As part of a home schooling curriculum*  
*As study material in jails and prisons*  
*For disciplining new Christians*  
*A refresher study for Bible College graduates*  
*Expository Preaching Outlines*  
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Review questions are included with every section

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## **Tests and score sheets for teachers are available separately for each course**

A lot of time and effort has gone into the creation of the review questions and tests, which are carefully designed to draw the student's attention to the most important points and to help him remember these points long after the course is finished. There are no fluff questions and no mere busy work that merely wastes the student's time with things of no consequence. Each question is important and deals with things that the Bible student needs to keep in mind beyond the life of the course. The SECTIONAL REVIEW QUESTIONS go over all of the important points in the lessons, thus pointing the student's attention to the most significant material and preparing him for the sectional tests. The SECTIONAL TESTS are drawn from the most important of the review questions. And the FINAL TEST draws from the most important of the sectional tests. Thus each test focuses the student's attention in more closely on the things that he should take away from the course and helps him remember these things by repeating them throughout the review and testing process.

If you take the courses by yourself, don't skip over the review questions and tests. Get the test books (and don't cheat yourself by looking at the answers) and find someone who will test you on the material. It is a very important part of the learning process.

(The previous description doesn't apply to some of the earlier courses such as The Four Gospels.)

# Assignments

1. Each student is required to read Proverbs two times during the course.

As you read, have pen and paper at hand and write down any questions you have. These can be discussed at the teacher's discretion, or the student can search out the answers on his own. This will help develop the good habits, first, of thinking carefully about the text during Bible reading and, secondly, of searching for answers to things that are not understood. Each Bible student should make these his life-long habits. It is not enough to read the Bible; it must be understood, and that requires diligent study.

2. Memorize the following verses:

Long list (66 verses): Proverbs 1:7, 10; 3:5-6, 7, 9-10, 11-12, 4:14-15, 18-19, 23-27; 5:21; 6:16-19, 23; 10:17, 19; 12:24; 13:20, 24; 14:12, 15, 17, 23, 34; 15:1, 32; 16:18; 17:17; 18:13, 17, 24; 19:15, 17, 27; 20:1, 18; 21:31; 22:3, 6, 15, 29; 23:20-21; 24:16; 25:19; 26:17, 22; 27:6; 28:21, 22, 26; 29:1, 11, 15; 31:10

Short list (33 verses): Proverbs 1:7, 10; 3:5-6; 4:14-15, 23; 5:21; 10:17; 12:24; 14:12, 15, 17, 23; 15:1, 32; 16:18; 18:13, 17, 24; 19:15, 27; 20:1, 18; 22:3, 6, 15, 29; 25:19; 26:17; 28:22, 26; 29:11

3. Do a personal study of the topic of Correction in the Proverbs. First gather all of the verses on this subject, then organize the teaching of the verses into an outline. Make the study as detailed as possible by gathering as many lessons from the topic as you can find.

# **PROVERBS: WISDOM FOR THE WISE AND THE FOOLISH**

*Proverbs is wisdom that can make the foolish man wise and the wise man wiser.*

## **INTRODUCTION**

### **1. Miscellaneous introductory thoughts on Proverbs**

- a. The theme of the book of Proverbs is finding wisdom through the fear of the Lord. See Proverbs 1:2-3, 7.
- b. We see in Proverbs that God is concerned about every detail of man's life and has seen fit to show us the way of wisdom in the most minute matters. That the Creator would see fit to give a book of practical wisdom to sinful, careless men is an amazing thing and is an evidence of His grace. "The Book of Proverbs gives us the application of that wisdom which created the heavens and the earth to the details of life in this world of confusion and evil. This thought brings out the immensity of grace unfolded here. God deigns to apply His wisdom to the circumstances of our practical life, and to shew us, with His own intelligence, the consequences of all the ways in which man may walk. For it is often in the way of knowledge, not of precept, that the statements made in the Book of Proverbs are presented. It is a great blessing to be provided for in the labyrinth of this world, in which a false step may lead to such bitter consequences, with a book that sets forth the path of prudence and of life; and that in connection with a wisdom which comes from God" (Darby).
- c. Young people can learn wisdom. In fact, this is the best time to learn wisdom and this is where Proverbs begins. Proverbs is first

of all a book for youth, though it is also a book for saints of all ages.

- d. The book of Proverbs is intended not only for Old Testament saints but for New Testament saints as well. The writer of Hebrews quotes from Proverbs and applies it to us today. Proverbs 3:11 says, *“My son, despise not the chastening of the LORD; neither be weary of his correction.”* This is quoted in Hebrews 12:5 where we are told that the exhortation in Proverbs 3:11 speaks to New Testament believers. *“And ye have forgotten the exhortation which SPEAKETH UNTO YOU as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.”* Each believer should see himself as the “son” to whom Proverbs is addressed in God’s love and grace.
- e. True godliness is very practical. It gets down to where we live our everyday lives and involves every activity and relationship. Preaching that does not have this level of practicality is not good Bible preaching. The New Testament teaches the same thing. In Titus 2 Paul gave practical instructions to each class of believer, the aged men, the aged women, the young men, and the young women, and preceded this instruction with these words: *“But speak thou the things which become sound doctrine”* (Titus 2:1). The things that become or are fitting to sound doctrine are good Christian living.
- f. The book of Proverbs contains more wisdom about human life and the operation of home, society, commerce, and government than all of this world’s secular colleges and universities combined. There is more sound information on child training in the little book of Proverbs than in all of the child psychology books that have ever been written. As David Thomas wrote in about 1884: *“The Book of Proverbs is a far better guide for a young man in business than Adam Smith or the Times newspaper.”*



- g. The breadth of Proverbs is amazing. It contains practical wisdom for every type and class of person, for the king and the subject, the simple and the prudent, the male and the female, the young and the old, the rich and the poor, the master and the servant, the wise and the foolish, the married and the unmarried, the husband and the wife, the parent and the child, the angry and the calm, the patient and the impatient, the sluggard and the diligent, the friend and the enemy, the sad and the joyful, the one who talks much and the one who talks little.
- h. The book of Proverbs is a mirror that shows us the condition of our hearts. I remember when I first started studying Proverbs as a very young Christian, and I was discouraged to find that I had some of the characteristics of the foolish person described by Solomon. I was “soon angry,” for example (Prov. 14:17). But the Word of God is not only a mirror, it is the means of repentance and spiritual power, and the individual who looks into Proverbs’ mirror can find cleansing and change by confessing what he sees there to the merciful God of his salvation.
- i. The biographical portraits in the Bible are illustrated in the Proverbs. Consider three examples:
- (1) Haman is an example of Proverbs 16:18, “*Pride goeth before destruction, and an haughty spirit before a fall.*” See Esther 3-7.
  - (2) David is an example of Proverbs 28:13, “*He that covereth his sons shall not prosper,*” and Proverbs 14:14, “*The backslider in heart shall be filled with his own ways...*” Compare Psalm 51:8-12.
  - (3) Shimei and Goliath are examples of Proverbs 26:2, “*... the curse causeless shall not come.*” See 1 Samuel 17:42-51 and 2 Samuel 15:5-7.

## 2. What is a proverb?

- a. The Hebrew word for proverb is “mashal,” the same word is translated “parable,” and means to compare one thing with another. As we will see most of the Proverbs are in the form of Hebrew parallelism or comparison statements.
- b. A proverb contains a wealth of teaching but is given in a form that is easy to remember. Consider Proverbs 16:18: “*Pride goeth before destruction, and an haughty spirit before a fall.*” That is 11 words in English and 7 words in Hebrew but it contains unforgettable and far-reaching truth.
- c. Following are some other definitions that have been given to the term *proverb*:

“A proverb is a short statement that takes the place of many words.”

“A proverb is a saying that conveys a specific truth in a pointed and pithy way.”

“A proverb is a short sentence drawn from long experience.”

“A proverb is a truth that is couched in a form that is easy to remember.”

“A proverb is a pithy statement that summarizes in a few choice words practical truths relating to some aspect of everyday life.”

“A proverb is wisdom in portable form.”

## 3. The human authors of Proverbs

- a. Solomon wrote Proverbs 1-29. We are told that he spoke 3,000 proverbs (1 Kings 4:32), and we have perhaps 700 of these in the book of Proverbs. Solomon refers to his proverbs in Ecclesiastes 12:9.

- 32-33. What two passages in the Gospel of John teach us that we can know the truth?
34. To perceive refers to spiritual -----.
34. What verse in Proverbs defines the simple person?
36. This verse says the simple ----- every word.
37. What verse says foolishness is bound in the heart of a child?
38. The dark sayings mentioned in Proverbs 1:6 refers to ---- -----.
39. What verse says the natural man receives not the things of the Spirit of God?
40. F.W. Robertson said that “----- is the organ of spiritual knowledge.”
41. When the Proverbs exhorts the reader to “hear” or to “hearken,” what does this mean?
42. What is a helpful tool for studying Proverbs by comparing Scripture with Scripture?
- 43-45. What are three types of parallelism in Proverbs?
- 46-48. Hebrew parallelism involves the -----, -----, or ----- of the sense of a line.
49. In what verse did Jesus say that He is the theme of the Psalms, of which Proverbs is a part?

## **THE PROVERBS FOR “MY SON” (PROVERBS 1:7 - 9:18)**

The first nine chapters of Proverbs are addressed to “my son” and were written by Solomon to instruct his own children and the nation of Israel as a whole. This section was written after God gave him a wise heart and he was concerned to lead his people in a godly manner, and much of it, at least, was doubtless written before his apostasy. Compare 1 Kings 3:5-14 and 1 Kings 11:1-8. It has been theorized that this section was written by Solomon’s wise men to Solomon or that it was addressed by God to Solomon, but since the Bible plainly states that Solomon wrote it (Proverbs 1:1) we reject those theories. Some Bible commentators appear to be more concerned about finding something new to promote than simply letting the Scripture speak for itself.

The address to “my son” is applicable for all moral and spiritual instructors and student situations, whether father-son, pastor-flock, or teacher-student.

### **PROVERBS 1:7-33**

a. The author of Proverbs instructs his son in the three most important principles of life (Prov. 1:7-19).

(1) Maintain a right relationship with God. This is the fountain of all wisdom. The fear of the Lord is the beginning of wisdom (Prov. 1:7; 9:10; Psa. 111:10). Men may have much knowledge (in the sense of learning) apart from a right relationship with God, but such knowledge is not wisdom. Wisdom does not come from within man, because the fallen heart of man is darkened with sin (Prov. 22:15; Jer. 17:9), and the man who trusts in his own heart is a fool (Prov.

28:26). “[The fear of the Lord] is that affectionate reverence by which the child of God bends himself humbly and carefully to his Father’s law. His wrath is so bitter, and His love so sweet; that hence springs an earnest desire to please Him, and--because of the danger of coming short from his own weakness and temptations--a holy watchfulness and fear, ‘that he might not sin against Him’” (Charles Bridges).

(a) The fear of the Lord comes through salvation. Wisdom comes when a sinner repents and bows his knees to God and receives God’s salvation in Jesus Christ. The Holy Spirit comes into that person’s life and imparts wisdom (1 John 2:27).

(b) The fear of the Lord also comes through sanctification. A person can be saved and still not properly fear the Lord in his daily life. (It is also very possible that an individual who claims to be saved but who walks in folly might never have been born again.) In order to obtain wisdom the individual must walk in the fear of the Lord. We must serve God day by day with “*reverence and godly fear*” (Heb. 12:28).

(c) The fear of the Lord comes through the Word of God. According to Proverbs 1:7, the fear of the Lord comes through wisdom and instruction. Throughout Proverbs this is a reference to the Scripture. It is impossible to walk in the fear of the Lord apart from the Bible. In Psalm 19 the Scripture is called six things, and one of those is *the fear of the Lord* (Psa. 19:9). An intimate relationship with the Bible is a necessary part of walking in the fear of God.

(2) Submit to parental authority (Prov. 1:8-9).

(a) Wisdom teaches us to submit to God-ordained human authority, beginning with our parents. The fifth

commandment was the first of God's commandments that had a promise associated with it (Eph. 6:1-3; Ex. 20:12). This does not mean, of course, that the young person is to obey his parents or teachers in all things regardless of whether their instruction is right or wrong. The higher law must always be obeyed. If a young person has parents who are not wise and who teach him in the ways of folly, he must honor God more than his parents. Jesus said, "*He that loveth father or mother more than me is not worthy of me*" (Mat. 10:37). Yet even when the young person must refuse to follow unwise parental laws, he must still treat them with all possible respect and honor.

- (b) The young person that does not honor and obey his parents is not walking in wisdom.
- (c) Note that the law of one's mother is as important as the instruction of one's father. It is natural for mothers to spend more time with the children than the father, and her law is to be obeyed just as surely as the father's.
- (d) Both parents are to be involved in the training of the children. The father is mentioned first because he is not only responsible to teach his children but also to oversee all things that are done in the household. God made Adam first, then Eve, and Adam was responsible even for Eve's error. Though Eve sinned first, God addressed Adam first (Gen. 3:9-10). Adam was judged for hearkening to the voice of his wife in the wrong thing (Gen. 3:17).
- (e) Note that both instruction and law are needed in effective child training. Parents have an obligation to lay down the law for their children. This is contrary to the modern method of "positive" child training. The parents also have an obligation to instruct their children as to the reason for the law. They are to make them understand why we are to fear God and why wisdom is better than folly.

- (f) Young people must not forsake the instruction and law of their parents even when they are out of the home. “Think not that when thou art grown up, and no longer under tutors and governors, thou mayest live at large; no, the law of thy mother was according to the law of thy God, and therefore it must never be forsaken; thou wast trained up in the way in which thou shouldest go, and therefore, when thou art old, thou must not depart from it” (Matthew Henry).
- (g) Proverbs promises that obedience to parents is an ornament of grace unto thy head, and chains about thy neck (Prov. 1:9). The attitude of submission to authority is a beautiful thing in a young person. It is beautiful before God and man. Joseph had this beauty, as did David and Daniel and Jesus and Timothy. The attitude of submission to authority is far more beautiful than expensive designer clothes and the most desirable electronic gadgets.
- (3) Separate from sinful activities and from those that pursue these activities (Prov. 1:10-19).
- (a) Separation is a necessary part of walking in wisdom. Though it is almost a dirty word in Christianity today, it is often emphasized in Scripture and it is a matter of spiritual and moral protection. If a young person is regenerated and has wise parents and teachers who instruct him, he can still go astray into folly if he does not carefully avoid wrong associations. Thus the Psalms begin with separation (Psa. 1:1) and the New Testament is filled with it. “... *mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them*” (Romans 16:17). “*Be not deceived: evil communications corrupt good manners*” (1 Cor. 15:33). “*And have no fellowship with the unfruitful works of*

*darkness, but rather reprove them*” (Eph. 5:11). “... *withdraw yourselves from every brother that walketh disorderly*” (2 Thess. 3:6). “*Having a form of godliness, but denying the power thereof: from such turn away*” (2 Tim. 3:5). For neglect of separation Lot lost his family and Samson was blinded and Solomon turned to idols.

- (b) Sinners entice the righteous (Prov. 1:10). Not content to mind their own business, sinners are aggressive proselytizers. The Devil drew many angels after him in his rebellion, and his chief business still is enticing others. Sinners entice by mocking righteousness and wisdom and trying to make the person feel that he is not cool if he is obeying God (“*fools despise wisdom and instruction*, v. 7), by promising friendship (“*come with us ... cast in thy lot among us,*” vv. 11, 14), by promising excitement (“*let us lay wait for blood ... their feet run,*” vv. 11, 16), by promising gain (“*we shall find all precious substance,*” v. 13).
- (c) Such sinners do not understand true riches. They speak of “*precious substance*” (v. 13), but in reality such “riches” are but vanity that take wings and fly away (Prov. 23:5). True riches are those things that are eternal (Mat. 6:19-20). “They call it precious substance; whereas it is neither substance nor precious; it is a shadow; it is vanity, especially that which is got by robbery. ... It is cheap, it is common, yet, in their account, it is precious, and therefore they will hazard their lives, and perhaps their souls, in pursuit of it. It is the ruining mistake of thousands that they over-value the wealth of this world and look on it as precious substance” (Matthew Henry).
- (d) Such sinners pretend that they are not seen by God (“*let us lurk privily,*” Prov. 1:11). They think they are committing their sin in the dark and in the secret, but in fact God sees every thought, word, and deed.



- (e) Such sinners do not know that they are rushing to judgment (Prov. 1:15-19). The wise person will look to the end of his actions and not only to the beginning. This is what Moses did when he rejected the life of wealth and ease as the son of Pharaoh's daughter and the pleasures of sin and chose rather to suffer affliction with the people of God (Heb. 11:24-27). He knew that the pleasures of sin were but for a season, and the reward of Christ is infinitely greater than the reward of this world.
- (f) Sinners can be resisted. Many young people have walked in wisdom and have refused the voice of temptation. The Bible gives many examples, and we find countless other examples in history as well as among those who serve Christ today. I personally know many men and women of God who were virgins when they married and have maintained their purity throughout their lives.

James Nisbet was a Christian publisher and a teacher and worker with the British Sunday School Union in the 19th century. He grew up in a Christian home and at age 18 traveled to London by himself to work at a job. Following is what happened: "On one of the first evenings after his arrival a youth, who from the same vicinity had gone up to town the previous year, took him out to see the sights. The stroll ended in a sort of blind alley, and as his companion knocked at a door it was opened by some light-looking girls, evidently well acquainted with their visitor. With instant revulsion the new comer started back, for instinctively he felt that it was 'the house which inclineth unto death.' In much agitation he exclaimed, 'Oh, friend, where are you going?' and he entreated his companion to come away. That companion only laughed and went in, and as our friend sought his way back to his lodging he felt very desolate. It was a cold and dreary night, and in his disheartened mood he thought that

London must be a devouring monster, which swallowed up whatever came into it, and changed it into the likeness of its own deformity. Here in a few months it had made a virtuous youth a profligate, and as if walking amidst snares and pitfalls, and strange mysteries of iniquity, he trembled for himself. The next Sunday he inquired his way to Swallow Street. There he found the worship which he had learned to love back home, and as he listened to the earnest sermon he began to feel, 'God is in this place.' The little church brightened into a Bethel, and helped to cheer the following week; and then came an introduction to the minister and a class in the Sunday school, and the acquisition of one good friend after another, till at last the streets, which at his first arrival were haunted by gloomy phantoms and cruel ghosts, grew populous with brethren in the Lord; till he who had himself been so graciously preserved became distinguished for his efforts in preserving and strengthening younger brethren" (James Comper Gray, *The Biblical Museum*, vol. vii, c. 1880, p. 37).

Another example is David Sorenson. He has been in the ministry almost 40 years and God protected him from the temptation of the strange woman. He tells the story in his book *Moral Failure: Its Cause and Prevention* (Northstar Baptist Ministries, 2007). "By the grace of God, this author has maintained moral fidelity. I was a virgin when I married at the age of 24. I was not intimate with anyone prior to marrying my wonderful wife. I say that not to brag, for it is only by the grace of God. ... I well remember an incident while in seminary before I married my wonderful wife. That particular year, I lived in an apartment building that was in a deteriorating neighborhood. The building was owned by the seminary and housed only seminary students. The house across the

street however had several apartments and housed people of the world. The church in which the seminary was located owned the old house across the street. It was slated for demolition to make way for a coming addition to the church. One soft autumn afternoon, I was standing outside my building when from across the street came a siren call from a young adult female hanging out an upper window. She was dressed less than modestly and invited me, a complete stranger, to come up and visit her. I don't know if she was a prostitute or just a loose young woman who thought this seminarian was attractive. Her motives, in any event, seemed less than pure. I can honestly say I was repulsed by the thought. ... The virginity I had maintained throughout high school, college, and then seminary became a shield of protection. To be honest, I wouldn't have known what to do with such a woman. Furthermore, the prospect of meeting with a woman of loose morals was abhorrent to me."

b. Wisdom cries out with a loud voice (Prov. 1:20-33).

(1) Wisdom cries out in the streets where men travel, in the chief place of concourse where men conduct their business, in the openings of the gates where men govern. (The opening of the gates refers to the place of ruling and judgment and commerce in ancient times. See Deuteronomy 16:18; 21:19; 25:7; Joshua 20:4; 2 Kings 7:1.)

(a) The Bible says that Jesus Christ enlightens every man that comes into the world (John 1:9). He speaks through *the light of creation* (Rom. 1:20) and through *the light of conscience* (Rom. 2:12-15). And He speaks most powerfully through *the light of the Scriptures* (Rom. 3:1-2) and through the Gospel of Jesus Christ, which is to be preached to every creature (Mark 16:15).

(b) We see that wisdom does not meet in secret societies

and her teaching is for the common man rather than merely for the intellectual or for some other select group.

- (2) Wisdom's cry shows the great love and compassion of God. It is because God loved the world that he gave his only begotten son so that whosoever believeth in him might have eternal life (John 3:16).
- (3) Wisdom's cry indicates her earnestness in this matter. She does not merely speak; she cries out. She yearns for men to be saved. She has a burden for the lost. She cares deeply whether they come or go.
- (4) Wisdom calls upon men to turn from their folly (Prov. 1:22-23). This is repentance. It is a change of direction in life. It is a change of mind that results in a change of life. It is a surrender to God. The same God who offers salvation today to "whosoever will" (Rev. 22:17) will punish those who reject it. The Lamb of God has both great mercy (John 1:29) and great wrath (Rev. 6:16).
- (5) Wisdom speaks with reproof (Prov. 1:23). The Bible says that "*reproofs of instruction are the way of life*" (Prov. 6:23). Preachers are to reprove and rebuke (2 Tim. 4:2; Titus 2:15). This is necessary both to turn men from their sin and to keep them in the way of truth. Such reproof is despised by those who are committed to the contemporary philosophy of church growth. We must be positive and entertaining, they say. We must get the sinner to dance to our music and smile at our clever sermons and to be impressed with our social work, and then he will feel "non-threatened" and will join our churches. This is not the Bible way. The Bible way is to plainly rebuke the sinner's sin so that he will be convicted and repent. True wisdom speaks with reproof.
- (6) Wisdom promises enlightenment to those who turn (Prov. 1:23).

- (a) When men respond to the light that they have they receive more light. Compare Proverbs 8:17; Jeremiah 29:13; and Acts 17:26-27. When Cornelius lived up to the light that he had, God sent a preacher to preach the Gospel to him (Acts 10:1-6). When Rahab in pagan Jericho believed that the God of the Jews is the true God of heaven and earth, two messengers were sent to save her from destruction (Josh. 2:8-13). She became a Jewish proselyte and married Salmon and became the great grandmother of king David and thus was in the lineage of Jesus Christ (Josh. 6:25; Ruth 4:21-22; Mat. 1:5).
- (b) We see from Proverbs 1:23 that obedience to reproof is necessary for enlightenment. Compare John 7:17; 8:31-32; and 2 Corinthians 3:14-16.
- (7) Wisdom warns men not to say no to God (Prov. 1:24-25, 29). Man can refuse God's offer, and this is evident from Genesis to Revelation. God would have all men to be saved (1 Tim. 2:4), but men refuse. Jesus draws all men (John 12:32), but all do not come. Men do not perish because they are not sovereignly elected but because they do "*not choose the fear of the Lord*" (Prov. 1:29).
- (8) Wisdom warns that the opportunity of salvation will come to an end (Prov. 1:24-31). The fool says, 'Later,' but God says, "*Now is the accepted time.*" The fool waits, and God closes the door and the accepted time is forever gone.
- (a) Compare 2 Corinthians 6:2 and James 4:13-14. God is not only merciful, He is holy. He hates sin and will judge it. He will send fear and destruction and distress and anguish upon the very sinners that He would have saved had they responded. The same Lamb of God that is drawing all men unto him in this present time (John 12:32) will pour out God's wrath upon men in the future (Rev. 6:16).

- (b) It is easy to see how important this warning is for youth. They feel that they have all the time in the world to do business with God. Their great need is to be challenged with the uncertainty of life, of the brief nature of the season of opportunity, and of their responsibility to say yes to God's pleas now rather than to procrastinate in the deceitful hope of a future opportunity.
- (c) This clear Bible teaching refutes every type of doctrine associated with "universalism." It is obvious that all men will not be saved. In fact, Jesus warned, "*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and MANY there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it*" (Mat. 7:13-14).
- (9) Wisdom warns that for the sinner to despise reproof is the same as rejecting it (Prov. 1:30). To despise means to count it of little value, to treat it lightly. Many sinners do this in regard to the gospel of Jesus Christ. They don't openly scoff it; they don't consciously reject it; they simply consider it of little value and neglect it. But to despise the gospel is to reject the gospel. Men are responsible to seek after God (Acts 17:26-27). The Parable of the Sower teaches that if men do not make the effort to understand the Word of God the Devil snatches it away from them (Mat. 13:19).
- (10) Wisdom warns that the prosperity of fools shall destroy them (Prov. 1:32). The most gracious thing God can do for the sinner is to afflict him and take away his prosperity. I am glad that the Lord did this for me when I rebelled against what I was taught in church and was living in sin as a young man. He did not allow me to prosper in any thing I endeavored to do. My cars were wrecked and my plans were confounded and my friends turned against me. The pleasure

of sin was taken away from me, and my soul was depressed and afflicted. This was a blessing because it brought me to the place of repentance. *“It is good for me that I have been afflicted; that I might learn thy statutes”* (Psa. 119:71).

(11) Wisdom promises safety to those who heed her call (Prov. 1:33). The New Testament enlarges upon this. The safety consists of eternal life (John 3:16) and adoption as children (Gal. 3:26) and eternal inheritance (1 Pet. 1:3-4).

SAMPLE

## REVIEW QUESTIONS ON PROVERBS 1

1. What Bible chapter describes Solomon's apostasy?
- 2-4. What are the three important principles of life in Proverbs 1?
5. In what chapter of the Bible is the Scripture called the fear of the Lord?
6. What was the first commandment with promise?
7. In what verse did Jesus say, "He that loveth father or mother more than me is not worthy of me"?
8. What does Proverbs mean when it says that submission to parents is an ornament of grace and chains about the neck?
9. What verse says we are to mark and avoid those who teach doctrine contrary to that which we have learned?
10. What verse says evil communications corrupt good manners?
11. What verse says to withdraw yourselves from every brother that walketh disorderly?
12. What verse says to turn away from those who have a form of godliness but deny the power thereof?
- 13-15. What are three ways that sinners entice?
16. What are true riches?
17. What verse talks about the "pleasures of sin for a season"?
- 18-20. The "opening of the gates" referred to the place of ----- and ----- and ----- in ancient times.
21. What verse says Jesus Christ enlightens every man that comes into the world?
- 22-24. What are the three types of light that are mentioned in Romans?
- 25-26. Repentance is a change of ---- that results in a change of ----.
27. What verse says the preacher is to reprove and rebuke?
28. What verse promises that when a man searches for God he will find Him?
29. What verse says that Jesus draws all men?
30. What verse says that few men find eternal life?